24111

S.T. Cat. 24111

5

O.

THE HOLY SALVTATION OF THE BLESSED APOSTLE Saint *Jude*, to the Saints *and ſeruants of God.*

PREACHED AT PAVLS Croſſe the ſeuenteenth of Nouem*ber.* *Anno Dom.* 1611.

By FRANCIS TOMLINSON, Preacher of the Word, and Chaplaine to the Right Honourable, the Lord *Elleſmere*, Lord *High Chancellor of England, and* Chancellor of Oxford.

Quibus parum vel quibus nimium mihi ignoſcant; quibus autem ſatis eſt, non mihi ſed domino mecum gratias agant.

AT LONDON
Imprinted by FELIX KYNGSTON for *George Norton, dwelling neare Temple* barre. 1612.

2911

TO THE RIGHT WORSHIPFVLL, RELIGIOVS, AND VERTVOUS Knight, Sir THOMAS LVCIE, *high Sheriffe of Warwick-shire, mercy, peace, and loue bee* multiplied.

RIght Worshipfull, when I was called by my Lord of London to preach at Pauls Crosse, I resolued with my selfe to answere with Moses, *I am not eloquent but slow of speech, slow of tongue; with* Ieremie, *I cannot speake for I am a child in vnderstanding; with* Iohn Baptist, non sum dignus, *I am not worthie; and with Saint* Paul, *I am the least of the Apostles, not worthy to bee called an Apostle; neuertheless being commanded I did obey, obeying spake, speaking, feared rather a reprouing then an approuing of that I spake; howbeit (beyond all desert and desire)*

Exod.5.10. Ier.1.6. Matth.3.11. 1.Cor.15.9.

sire) *it pleased some of friendship and affection to commend, others of fauour and good conceit euen then conceiued, instantly to vrge that my poore paines might be printed, which I vtterly refused as vnworthy to see the light; since I vnderstand by some, that some haue giuen out, that if I will not giue a true and perfect copie, they will put it out in parts, peeces, and imperfect as they tooke it: of two euils therefore I haue chosen the lesse, chusing rather to vndergo the hard censures of such, as are more readie to censure others then doe any good themselues, then to suffer this simple Sermon without my knowledge and consent to be thrust forth in imperfect notes. I affect not popular praise,* nam quis ego sum, aut quæ est in me facultas? *Neither doe I respect the vncharitable censures of Papists, Atheists, Schismatickes;* for, qui volens detrahit famæ meæ, nolens addit mercedi meæ: *He which with his will impaires my name, against his will augments my reward. But my desire is onely that my poore talent may bee imployed to Gods glory; let God be glorified by me, and let me still bee vilified for Gods sake.* Not vnto mee O Lord, not vnto mee, but to thy holy

name

name giue the glory.

That I am bold to shroud these first fruits of my simple labours vnder your Right Worshipfull patronage (besides priuate causes) your Zeale of Gods glory, delight in Gods sacred word, great loue to learning and religion, good fauours towards Gods Ministers haue deseruedly inuited mee; macte virtute esto: *goe forward I beseech you in godlines, encrease in grace, grow from strength to strength, from vertue to vertue, be constant in the faith, stoutly defend the truth, earnestly contend for the truth, let not the cunning Papist seduce you, nor the maleconient Schismaticke insinuate himselfe into you, nor the godlesse Atheist ring and sing in your eares diuellish charmes; but honour him sincerely which will honour you, loue him feruently which loueth you, delight in him chiefly which delighteth in you, cleaue to him inseparably which will neuer forsake you:* sed quid verbis opus, vbi nihil opus? *I know you doe it, and I thanke my God hauing you in perfect memorie alwaies in all my prayers, praying with gladnesse because of the fellowship which you haue in the Gospell, from the first day I knew you till now; yet as* Paul, Syl- Phil.1.3.4.5.

uanus, *and* Timotheus *gaue hearty thanks to God for the Thessalonians, that they had receiued the Gospell, in such sort that they*
1.Thes.1.2.7. *were examples not onely to them of Macedonia and Achaia, but also to the Christians in all quarters; so doe they earnestly desire them to continue according to their good beginnings;*
cap.4.1. *we beseech you brethren (say they) and exhort you in the Lord Iesus that ye encrease more and more, as ye haue receiued of vs, how ye ought to walk & please God; as if they should haue said, we do not command you as Lords ouer you (as now the Pope doth)* sic volo sic iubeo, stat pro ratione volũtas; *& as* Cõstantius *that Arian Emperour,* quod ego volo pro canone sit; *but we beseech, entreat and exhort you by the Lord Iesus, that if you respect and reuerence Christ, if you feare him as a Lord, and loue him as Iesus, suffer the words of exhortation; for wee speake from him and for him: In like maner I beseech you (Right worshipfull) giue me leaue,* currenti
eneca. addere calcar; habet hoc proprium generosus animus vt excitetur ad honesta; *It is proper to a noble minde to bee excited to honest actions; and seeing I know that you know* in religione vera virtus, in virtute

24111

vera nobilitas; *and that* nulla vera religio sine sapientia, nec vlla vera sapientia sine religione. *Pardon my Zealous affection and tender care of your euerlasting good, enforceing mee to beseech you to goe forward in good things, and encrease more and more in godlinesse, for declining in religion brings a staine of honour, and a decay euen of temporall portion: I feare it not in you; for as it is no small comfort to mee often to call to mind the tractablenesse, willingnesse, readinesse, I found in you to drink in thirstingly the principles of religion, when I taught you also the rudiments of Grammar; so is it, and euer shall be my great comfort, not onely to heare of it, but often to be an eye and eare witnesse of your zeale for the truth of God, I meane your resolute constancy, and constant resolution to defend the truth against malicious Papists, malecontent Schismaticks, and miscreant Atheists: continue in the same, fight the good fight, stir vp that gift of God which is in you, be faithfull vnto the end, and in the end you shall receiue the end of your faith euen the saluation of your soule: In the meane time I humbly beseech you to pardon my importunate boldnesse, and accept of this poore widdowes*

Lactantius.

widdowes mite, as an vndoubted testimonie of my vnfained affection towards you in the Lord.

Now the Lord of Lords enlarge his mercies more and more towards you, perpetuate to you an honourable name and memory amongst his faithfull seruants in this present life, and crowne you with an endlesse crowne of glory in the life to come.

Your worships in all dutifull affection,

FRANCIS TOMLINSON.

24111

THE HOLY SALVTATION OF the blessed Apostle *S. Iude.*

IVDE 1.2.

1 *Iude a seruant of Iesus Christ, and brother of Iames, to them that are called and sanctified of God the Father, and reserued to Iesus Christ:*

2 *Mercie vnto you, and peace and loue be multiplied.*

THis holy Epistle of the blessed Apostle *Iude*, though shorte, yet sententious; though little yet not lightlie to be regarded, for albeit it containe not argument and matters of sundrie sorts, as the sacred Epistles of other Apostles do, yet as it were in one generall exhortation, the Apostle exhorteth the Saints and seruants of God to constancie and perseuerance in their profession of the Gospell; inueighing sharply against

carnall profeſſion and groſſe abuſing of Chriſtian religion: and alſo admoniſheth them to beware of impoſtors, ſeducers, falſe teachers, cunning deceauers, which were craftily crept in amongſt them, drawing men from puritie of religion to impuritie of the fleſh, whom the Apoſtle liuelie painteth out in their ſeuerall colours, and againſt whom he iuſtly denounceth the feareſull iudgements of God to be inflicted vpon them; for plaine and euident demonſtration whereof he ſetteth down manifold examples and manifeſt teſtimonies out of the ſacred ſcriptures. The maine ſcope then, and generall drift of th'Apoſtle, in this Epiſtle is, partly to ſet downe the dutie of euery Chriſtian, and partly to ſet out the corruptions of thoſe and theſe times. The occaſion of writing this Epiſtle was this; It is affirmed by the moſt learned of all times, and agreed vpon by the beſt writers, that this Apoſtle *Iude* out-liued many (yea moſt) of the Apoſtles; continuing, and preaching in *Meſopotamia*, *Pontus*, *Perſis* and other parts of the world, till the reigne of *Domitian* the Emperor, in whoſe reigne iniquitie reigned, impietie abounded, corruption of manners and diſſolution of life raged in euery place; Yea euen ſome which made an outward ſhew of religion waxed wanton, abuſing the free fauour grace and mercy of God promiſed and publiſhed in the Goſpell. Which when this holy man of God

ſaw,

24111

ſaw, (and ſeeing greeued at it) he wrote this Epiſtle, admoniſhing the Saintes of God to take heede to themſelues, leſt they alſo ſhould be carried away with the errors of the wicked and ſo fall from their owne ſtedfaſtnes, and not onely ſo, but that in ſo dangerous times they ſhould earneſtlie contend againſt ſeducers, and conſtantly defend the faith, truth, and religion of Ieſus Chriſt once receaued. Theſe words are the holy and religious ſalutation of the bleſſed Apoſtle S. *Iude*, wherein, (as vſually in euery ſalutation) it may pleaſe you to obſerue

three circumſtances
1. The perſon ſaluting.
2. The perſons ſaluted.
3. The forme or manner of ſalutation.

The perſon ſaluting, is deſcribed three wayes
1. By his name: *Iude.*
2. By his calling: *A ſeruant of Ieſus Chriſt.*
3. By his kinred: *The brother of Iames.*

The perſons ſaluted are adorned and beautified with 3. excellent titles.
1. They are called of God.
2. They are ſanctified by God.
3. They are reſerued to Ieſus Chriſt.

The forme of salutation is a prayer; wherein the Apostle

wisheth three blessings { 1. Mercie. 2. Peace. 3. Loue.

Mercy, the fountaine of Saluation.
Peace, the fruit of Mercy.
Loue, the fruit of peace.

Of these in order, by Gods assistance, and your christian patience.

Iude, or *Iudas*: of this name our Sauiour had two Apostles; the one called *Iudas Iscariot*, who for thirtie peeces of siluer betrayed and basely sold his Lord and Master. *Seruus Dominum, Discipulus magistrum, homo Deum, creatura creatorem tradidit, vendidit, vilissimè vendidit*: The seruant betrayed, sold, most basely sold his Lord, the Disciple his Master, man God, the creature the Creator. *Infœlix mercator Iudas*; Oh vnhappie, wretched, accursed merchant *Iudas*. The other called *Iudas*, the sonne of *Alphæus*, called also *Thaddæus* and *Lebbæus*, which variety of names was giuen him (as some thinke) not onely to distinguish him from *Iudas* the traitor, but that the very name of *Iudas*, as odious to all, might vtterly be forgotten; howbeit this Apostle not ashamed of this and his name, in the very forefront of his Epistle calleth himselfe *Iudas*: I rather thinke then that these names, *Thaddæus* and *Lebbæus* were giuen vnto

24111

vnto this Apoſtle neither to diſtinguiſh him from *Iudas* the traitor, nor vtterly to extinguiſh the name of *Iudas*; but becauſe *Iudas*, *Thaddæus*, and *Lebbæus* ſignifie all one thing, to wit, praiſing or confeſſing. The occaſion of which name with the reaſon thereof is ſet downe in the 29. chapter of Geneſis the 35. verſe: For when *Leah* had borne three ſons to *Iacob*, ſhe conceiued and bare a fourth ſonne, ſaying; Now will I praiſe or confeſſe the Lord, and ſhe called his name *Iudah*. The author then of this Epiſtle could not bee *Iudas* the traitor, for hee had hanged himſelfe long before, nor *Iude* the fifteenth Biſhop of Ieruſalem, for he was long after; but *Iude* the ſon of *Alphæus*, and ſeruant of *Ieſus Chriſt*.

Euſeb. lib. 4. cap. 5.

Serui à ſeruando; becauſe ſuch as by right of warre and law of Armes might haue been ſlaine and put to death, being reſerued and kept aliue by the Emperours and conquerors were ſold and made ſeruants.

Auguſtine, de ciuitate Dei, lib. 19. cap. 15.

Of ſeruants there are three ſorts.
1. ſome by ſlauiſh voluntarie ſubiection.
2. ſome by condition.
3. ſome by profeſſion.

The firſt, the ſeruants of ſinne, the ſecond of men, the third of God. The firſt ſeruice, ſinfull, the ſecond ciuill, the third Chriſtian.

Seruants of ſinne they are which with greedineſſe commit ſinne. *Qui facit peccatum ſeruus eſt peccati:* Hee which committeth ſinne (ſaith

1 *Facere peccatum non eſt ſin-*

pliciter peccare, sed toto animo in peccatum incumbere.

(saith our Sauiour) he is the seruant of sinne. Ioh.8.34. That is, *Quisquis indulget peccatis, secure peccat, peccata peccatis addit, non potest non peccare.* Whosoeuer doth giue himselfe ouer to commit sinne with greedinesse, doth sinne with security, without remorse, doth adde sinnes vnto sinnes without repentance; cannot but sinne, hee is rightly tearmed the seruant of sinne. Know yee not saith the Apostle, that to whomsoeuer yee giue your selues as seruants to obey, his seruants yee are to whom yee obey, whether it bee of sinne vnto death, or of obedience vnto righteousnesse? *Duram seruiunt seruitutem:* They which serue sinne serue a hard seruice. *Stipendium peccati mors;* The wages of sinne is death: *Faciunt peccatum* (saith *Augustine*) *vt aliquam corporalem caperẽt voluptatem; voluptas transit, peccatum manet; præterit quod delectabat, remanet quod pungat.* They commit sinne, that by sin they may take some corporall pleasure; the pleasure passeth away, the sinne remaineth. That which once delighted is gone, that which may still sting abideth.

Rom.6.16.

In euangel. Iohannis tract. 41.

Nocet empta dolore voluptas.

2 Seruants by condition they are, which are either borne such by nature, or taken captiues in warre, or bought with money (they which are hired are hirelings) to such seruants Saint *Paule* giueth graue counsell: Seruants obey those, which are your Masters according to the flesh with feare, trembling and simplicitie

Ephes.6.5.6.

24111

citie of heart, not with eye ſeruice as men pleaſers, but as the ſeruants of Chriſt. *Nomen iſtud culpa meruit, non natura.* This name of ſeruant (ſaith S. *Auguſtine*) not nature but ſin deſerued: for the name of ſeruant was neuer heard of, till *Noah* curſed *Canaan* the ſonne of *Cham* who diſcouered his fathers nakednes. *Curſed bee Canaan a ſeruant of ſeruants ſhall he be.*

De ciuitate Dei. lib. 19. cap. 15.

Geneſ. 9. 25.

Hence it may bee that the Pope is ſtiled *Seruus ſeruorum* a ſeruant of ſeruants, for he is a ſeruant of ſeruants, that ſerueth not Chriſt.

Seruants by office, calling and profeſſion they are, which being called, obey and offer their ſeruice to God and to his ſonne Chriſt *Ieſus*; theſe are of two ſortes; for men are either the ſeruants of God generally or particularly; generally they are all the ſeruants of God which acknowledge him for their Lord, dedicate themſelues wholly to his ſeruice, endeuour to doe his will, and for his ſake patiently, yea gladly ſuffer afflictions, perſecutions, croſſes, loſſes, deriſions, death it ſelfe; *hi veri ſerui veri Dei:* theſe are true ſeruants of the true God; Such ſeruants bond and free, male and female, rich and poore, noble and ignoble, learned and vnlearned, Prince and people muſt be and will be, if they will be ſaued: particularly and ſpecially they are the ſeruants of God, and of Chriſt, who in ſome ſeuerall and chiefe calling do ſeruice to God,

3

Iames 1. 2.

aduance

aduance his glorie ; promote Chriſts kingdome ; Thus magiſtrates ſupreme and ſubordinate in common wealthes, thus Arſhbiſhops, Biſhops, miniſters of the word κατ' ἐξοχὴν in a ſpecial ſeruice are the ſeruants of God & of *Ieſus* Chriſt; both theſe latter wayes as wel by condition as by vocation, the Apoſtle *Iude* profeſſeth himſelfe the ſeruant of *Ieſus Chriſt*; by condition, becauſe by Chriſt he was freed, redeemed and deliuered from the ſlauerie of ſinne and tyrannie of Satan; by office and calling becauſe not only in his generall calling, but chieflie in his particular, the Apoſtleſhip, he carefully and faithfully performed his ſeruice, to his Lord and Maſter *Ieſus Chriſt*.

3 The third thing to bee conſidered in this Apoſtle is his alliance or kinred, the brother of *Iames*; not the brother of *Iames* the ſonne of *Zebedæus* and brother of *Iohn*, which *Iames* was killed by *Herod*; but the brother of *Iames* the ſonne of *Alphæus and Mary Claphas*, the ſiſter of the bleſſed Virgin *Mary*, and ſo the coſen german of *Ieſus Chriſt*.

Acts 12.2.

He calleth himſelfe the brother of *Iames* for two reſpects, the one to diſtinguiſh himſelfe from *Iudas Iſcariot* the ſonne of *Simon*, whom our Sauiour calleth a deuill, *Nonne vos duodecim elegi?* Haue I not choſen you twelue, and one of you is a deuill ? the other to winne more credite (not to his perſon) but to his doctrine, that all men might know that

Iohn 6.70.

this

this Epiſtle was penned, not by *Iudas* the traitor, but by *Iude* the brother of *Iames* the iuſt, and therefore might more reuerently receaue it, and more religiouſly regard it. Thus much for explication; now to application.

Dictum clari hominis facile admittitur.

First whereas the name of *Iudas* was giuen to *Iſcariot* the traitor, as wel as this holy Apoſtle *Thaddæus*, both hauing a like outward calling; both a like office, both Apoſtles of *Ieſus Chriſt*; yet this man good and godlie, that wicked and vngodly; Wee clearely ſee that it is not the name, title, or office that makes a good man; but the grace and mercy of God; for as the learnedſt clarks haue not alwayes bin the wiſeſt men, ſo the greateſt in place either in Church or Common wealth, haue not alwayes bin the beſt men: If outward titles and high places, could make men vertuous, religious, holy, godly, the ſeruants of *Ieſus Chriſt*. *Iudas Iſcariot* might haue bin as good, godly, holy as this Apoſtle, yea before him, for *Iſcariot* was Chriſts ſteward, his purſebearer, disburſer of all things for Chriſt and his companie, and yet behold, a thiefe, a traytor, a deuill: the like may be ſaid of *Saule*, *Ahab*, *Ieroboam*, *Rehoboam*, *Abſolon*, *Achitophel*. *Haman*, *Herod*: what need we go ſo farre for examples? *Dominobis iſta naſcuntur*; we haue plenty of theſe neare home; paſſing ouer ſome which haue bin Kings, Counſellors, Archbiſhops, Biſhops, Iudges, Magiſtrates,

1

Iob. 32.9.

Freno inderato non ſà meglior a il canallo.

giſtrates, Miniſters of the word in this land: I paſſe to *Rome*, and demand whether high places (the higheſt on earth as papiſts affirme) hath made Pope *Silueſter* the ſecond, a ſorcerer, negromancer, *magus diabolicus*, a deuiliſh magitian, one that gaue himſelfe to the deuill; Pope *Alexander* the ſixth, a moſt prodigious filthie fellow, *cuius auaritiæ totus non ſufficit orbis; cuius luxuriæ meretrix non ſufficit omnis*; whoſe couetouſneſſe a whole world could not ſatisfie, whoſe filthineſſe all the whores in the world could not ſatisfie; Pope *Hildebrand reipub: et eccleſiæ peſtis & perturbator*, the very plague and diſturber of Church and common wealth, good, godly, holy men; yet the Pope cannot erre either in life or doctrine; Chriſt hath prayed for *Peter* and *Peters* ſucceſſors, that their faith ſhould neuer faile. So that though *Silueſter* the ſecond, *Alexander* the ſixth, & *Hildebrand* became firebrands in hell: yet all the Popes that haue bin or ſhal be, ſhal be ſaued * *hanc miſericordiam nolo*; I deſire no ſuch mercy at Gods hand. But *ex fructibus eorum cognoſcetis eos*, by their fruits (ſaith our Sauiour) you ſhall know them. *Non omnes filij ſanctorum qui loca ſancta tenent:* they are not all the ſonnes of Saints, nor Saints themſelues which hold the places of Saints. God oftentimes beſtoweth vpon wicked and vngodly men high titles and great places, partly to their greater condemnation

Bernard.

Ierem. *Non locus homines, ſed homines locum ſanctificant.*

nation, *Celſæ grauiore caſu decidunt turres, feriuntq́, ſummos fulmina montes*; The mighty ſhall bee mightily tormented, and partly for the puniſhment of vngratefull people, as to *Saul* ouer the Iſraelites.

Seneca. Si mons ſublimis, profundior eſt tibi vallis.

Secondly, whereas the Apoſtle *Iude* pleadeth his calling; partly that his doctrine might with more attention and reuerence be receiued, and partly to comfort himſelfe in his calling; aſſuring himſelfe that hee which called him and ſent him, would bleſſe him, proſper him, and be with him; wee which are the meſſengers of God, miniſters of Chriſt, and Chriſts mouth, muſt not bee aſhamed of our calling, but boldly profeſſe, and openly plead our calling, though ſcornefully by ſcorners of religion wee are tearmed prieſts. The Iewes thought they mocked Chriſt, when bowing their knees they cried χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων, *Haile King of the Iewes*; againſt their wils they honoured him, for indeed hee was the King of the Iewes, and Gentiles. So when theſe graceleſſe contemners of our glorious calling thinke to vilifie vs by tearming vs prieſts, (againſt their wils) they magnifie vs, for indeed we are the Lords prieſts to ſerue in his houſe, and attend at his table; the ſcornfull behauiour (then) and reprochfull ſcoffes of godleſſe atheiſts, and worthleſſe miſcreants ſhall not daunt and diſcourage vs in our calling, aſſuring our ſelues, that hee which hath

2

Matth. 27.29.

Qui volens detrahit famæ meæ, nolens addit mercedi meæ. Auguſtine.

called and ſent vs will be with vs, as hee was with *Moſes*: *certainely I will bee with thee*, with *Ieremy*: *Be not afraid of their faces, I will be with thee to deliuer thee*; with the Diſciples: *Behold I ſend you forth as lambes among wolues. He that heareth not you heareth not me, hee that receiueth not you receiueth not me, he that deſpiſeth you deſpiſeth me; but behold I am with you alwaies vnto the end of the world.*

Exod.3.12. Ierem.1.8.

Matth.28.20.

3

Thirdly wheras the Apoſtle *Iude* doth not firſt entitle himſelfe the brother of *Iames*, and then the ſeruãt of Ieſus Chriſt, but firſt the ſeruant of Ieſus Chriſt, and then the brother of *Iames*, we learne to eſteeme it a greater priuiledge, honour and dignity to be the ſeruants of Ieſus Chriſt, then to be allyed to the greateſt princes, potentates and perſonages in the world; for if the ſeruants of Ieſus Chriſt (though neuer ſo poore, baſe, beggerly, ignoble, contemptible) yet happie and bleſſed: If not the ſeruants of Ieſus Chriſt, though neuer ſo rich, noble, honorable, great in this world; yet miſerable and wretched. Witneſſe *Diues* and *Lazarus*. *Aiax* boaſted that hee was (*à Ioue tertius*) the third from *Iupiter*) and yet a Pagan, infidell, one that neuer knew, ſerued, truly worſhipped *Iehouah* the true God. *Infœliciſſimus Aiax*, moſt wretched and vnhappy *Aiax*, thy royall alliance could not keepe thee from murthering thy ſelfe and tumbling into hell. *Iude* profeſſeth himſelfe the ſeruant of

Non refert quibus parentibus quis ortus ſit, ſi ſit virtute præditus.

Poſtridie ſum natus ego quam Iupiter.

E meglio viuer virtuoſa-mentè che naſcer nobilimente.

of Ieſus Chriſt: *fœliciſſimus Iudas*, moſt happy and bleſſed *Iudas*, thy ſeruice made thee truly bleſſed in this life; and perfectly bleſſed after this life. If then with this Apoſtle we profeſſe our ſelues, and deſire to ſhew our ſelues indeed the ſeruants of Ieſus Chriſt, we muſt doe three things:

1. Firſt, we muſt imitate our maſters vertues.
2. Secondly, we muſt attend his pleaſure.
3. Thirdly, we muſt addict our ſelues wholly to his ſeruice.

In our Lord and Maſter Chriſt Ieſus ſhined many excellẽt vertues, yea all vertues; loue, patience, humility, meeknes, mildnes, mercy, clemency, purity, piety, πληρωφορία χάριτος καὶ ἀληθείας, the fulneſſe of grace and truth; theſe muſt ſhine in vs, loue, patience, humility, mildneſſe, meekneſſe, gentleneſſe, goodneſſe, clemency, purity, piety: elſe falſely are we called the ſeruants of Chriſt. *Chriſtiani nomen fruſtrà ille ſortitur, qui Chriſtũ minimè imitatur, quid tibi prodeſt vocari quod non es?* In vaine (ſaith S. *Auguſtine*) hath hee gotten the name of a Chriſtian, which doth not imitate Chriſt; what doth it profit thee to bee called that which thou art not? To be called a Chriſtian, and not to be indeed a Chriſtian; a ſaint, and not to be a ſaint, the ſeruant of Ieſus Chriſt, and not to bee his ſeruant? If thou takeſt delight to be called a Chriſtian, do thoſe things which beſeeme and belong to a Chriſtian, and

Iohn 1.14.

De vita Chriſtiana.

then deſeruedly thou ſhalt bee called a Chriſtian.

2 Secondly, we muſt attend our maſters pleaſure, and depend on his will, not appointing him either time or place, or meanes: but reſting in his gratious promiſes, and relying on his prouident care ouer vs. For, to diſtruſt the truth of his promiſes were to offend Chriſt the maſter of beleeuers with the ſinne of vnvnbeleefe: to doubt of his power to performe them, were to denie power to be in him, to whom all power is giuen both in heauen and in earth. Matth. 28. 18. Herein then we reſt, and hereon wee muſt relie; if we want, he is our Lord and maſter, he can, hee will ſupply our wants. If in troubles, he is our Lord and maſter, hee can, hee will rid vs out of troubles. If hated, perſecuted, wrongfully impriſoned, he is our Lord and maſter, hee can, hee will deliuer vs. If in ſorrowes and heauineſſe of heart, hee is our Lord and maſter, he can, he will comfort vs: If in ſickneſſe, hee is our Lord and maſter, hee can, hee will either reſtore vs to our former health, or receiue vs into his euerlaſting kingdome.

3 Thirdly, we muſt addict our ſelues wholly to his ſeruice, not ſeruing any other maſter in our ſpirituall ſeruice; not the world, not the fleſh, not the diuell, not Antichriſt; Not the world, *nè illecti*, leſt allured with the vaine pleaſures and lying vanities thereof: not the fleſh,

fleſh, *nè infecti*, leſt ſtained, polluted, defiled therewith; not the diuell, *nè interfecti*, leſt deſtroyed and deuoured by him. Not Antichriſt, *nè decepti*, leſt ſeduced and miſled by him. He that ſerues the fleſh ſerues his fellow: he that ſerues the world ſerues his ſeruant: hee that ſerues the diuell ſerues his enemie. Hee that ſerues Antichriſt ſerues Chriſts enemie, but he that ſerues Chriſt Ieſus, ſerues the greateſt and beſt Lord: the greateſt, as beſt able, the beſt, as moſt willing to reward his ſeruants. As then they only are actually in Ieſus Chriſt, which walke not after the fleſh but after the ſpirit; ſo they onely are the ſeruants of Ieſus Chriſt, which in their ſpirituall ſeruice ſerue no maſter but Ieſus Chriſt. Hence is it that the Apoſtle *Paul* proteſteth, that if in the preaching of the Goſpell hee ſhould ſerue or pleaſe men, hee could not bee the ſeruant of Ieſus Chriſt: The reaſon is, becauſe Chriſts pleaſure and mens pleaſures; Chriſts doctrine and mens humours; Chriſts verity, and mens vanities, Chriſts wiſedome and mens follies cannot ſtand, cannot accord together. Turkes, Pagans, Infidels which plainely deny Chriſt, doe not ſo much derogate from Chriſt as prophane profeſſors of Chriſt. For Turks and Pagans denie Chriſt in profeſſion, Heretickes in doctrine; but prophane profeſſors in life and conuerſation. *Tolerabilius lingua quàm vita mentitur.* The lie that is made by the tongue

O quàm multos dominos habet qui vnum non habet.
O how many maſters hath he which hath not Chriſt for his onely maſter.

Rom. 8. 1.

Auſten.

is

is more tollerable then that which is made by the life. For when the tongue profeſſeth Chriſt, and yet the heart full of impuritie, and the life full of impietie, this is not *profeſſio, ſed abnegatio Chriſti*, not a profeſſing but an open denying of Chriſt.

Laſtly whereas this Apoſtle doth not call himſelfe the brother of Chriſt, as elſewhere the ſcripture doth, but the ſeruant of Ieſus Chriſt, we ſee his wonderfull humilitie: he ſuppreſſeth his moſt worthy ſtocke and glorieth not in his greateſt kinred, but contents himſelfe to bee called the ſeruant of Ieſus Chriſt. It is not ſo in theſe dayes. (*Si verbis audacia detur*) if I may ſpeake boldly and plainly it is cleane contrary: for ſome, which haue neither learning, nor liuing, nor wiſedom, nor ciuility, nor honeſty, nor pietie at all, yet if they can fetch their pedegree from ſome noble or worſhipfull houſe, they boaſt thereof, hold themſelues worthy of reuerence, and thinke themſelues wronged, if they be not regarded. What did the *Iewes* gaine, by glorying that *Abraham* was their father? *ſemen Abrahæ ſumus, pater noſter Abraham*: we are the ſeed of *Abraham*: *Abraham* is our father, when our ſauiour told them; *vos eſtis ex patre Diabolo*, you are of your father the deuill, and his works you do. Indeed they were the ſeed of *Abraham* with *Iſmael*, but not the ſonnes of *Abraham* with *Izaak*. Grant them to bee ſonnes,

aluſt obiected o *Tully* that ie was no gen-leman, and herefore vn-vorthy to beare office. ndeed ſaith *Tully* my nobi-ity begins in ne, and thine nds in thee.

ohn 8.44.

ſonnes, yet they were ſonnes according to the fleſh, not according to the promiſe. For, *Non ſunt filij Abrahæ qui non ſequuntur fidem Abrahæ*, they are not the ſonnes of *Abraham* which follow not the faithful ſteps of *Abraham*. Outward titles (then) without inward vertues auaile vs nothing, for what ſhall it profite vs to be entitled Chriſtians, and yet liue as prophanely as infidells? to bee called the Church of God, and yet in cõuerſation reſemble the Synagogue of Satan. To be counted the children of God, and yet ſpend our times like the ſonnes of *Belial* to bee reputed the ſeruants of Chriſt Ieſus, and yet ſerue the world the fleſh and the deuill? to deſcend of noble, godly parents, and yet degenerate from their noble godly wayes? God is not pleaſed with ſhadowes, but with ſubſtance: not with outward titles, hut with truth in the inward parts. Therefore *Theodoſius* the Emperour held it a more noble thing to be *Membrũ eccleſiæ*, then *caput impery*, A mẽber of the Church then head of the Empire. If then thou wilt boaſt of thine honorable kindred, labour, ſtriue, endeuour that thou mayeſt truely glory, and ſay that God is thy father, the Church thy mother, Chriſt Ieſus thy elder brother, this is moſt high, holy, honorable kindred. Thus much of the perſon ſaluting, his name, his calling, his kinred.

Non habent hæreditatem Petri qui fidem Petri non habent. Ambr. d pæniten. lib. 1. cap. 6.

Qualis haberi velis, talis fias.

La virtu è argumento di nobilità.

The perſons ſaluted are beautified with three excellent Titles. { 1. called. 2. ſanctified. 3. reſerued to Ieſus Chriſt.

Calling is twofold. { 1. to ſome office and duty. 2. to the knowledge of God and ſaluation.

To ſome office and dutie either priuate or publique, priuate and œconomical; as maſters of families, artificers, husbandmen. Publique is either ciuill, or eccleſiaſticall: Ciuill is either in peace as Magiſtrates, or in warre as militarie Gouernors. Eccleſiaſticall is either immediate by God and Chriſt, as prophets and Apoſtles, or mediate by men, as Archbiſhops, Biſhops, Miniſters of the word. Calling to the knowledge of God and ſaluation is either externall or internall: Externall is either common to all, by the inſtinct of Nature and works of creation; or not cõmon to all, by the word preached. The Lord hath not dealt ſo with euery nation. Internall and effectuall is a worke of the whole Trinitie, whereby God the father, through the ſon, by ỹ holy Ghoſt, not onely offers grace, but giueth it to the elect. *Vocantur electi, vel foris, per externam prædicationem, vel intus efficaci operatione ſpiritus ſancti.* The elect are called either without by the outward preaching of the word, or within by the inward effectuall operation of the holy Ghoſt. This hath two partes, the one inuite-

ment,

Pſalme.

ment, the other admiſſion. Inuitement is when God offers remiſſion & life euerlaſting to all that beleeue, & this outwardly by the preaching of the word: and inwardly by inſpiration of heauenly deſires. Admiſſion is whē men are entred into the kingdom of grace; & this outwardly, by Baptiſme, & inwardly, by the ſpirit: engraffing them into Chriſt, and making them reall members of Gods kingdome. This is diuers in reſpect of time and in reſpect of place. In reſpect of time, for God calleth in diuers houres of the day, that is in diuers ages of the world, and in diuers yeares of our age: ſome before the law, as *Abel, Enoch, Noah, Abraham*, ſome vnder the law, as *Moſes, Dauid, Ioſias, Iſay* with other kings and Prophets: ſome after the law; as the bleſſed Apoſtles, Martyrs, Confeſſors. Some in the firſt houre, (their childhood,) as *Samuel, Ieremy, Iohn Baptiſt.* Some in the third houre (their youth) as *Daniel*, and *Iohn* the Euangeliſt. Some in the ſixth houre (their middle age) as *Peter* and *Andrew.* Some in the eleuenth houre (their old age (as *Gamaliel*, and *Ioſeph* of *Arimathea*; ſome in the laſt houre of the day (the laſt hour of their life) as the theefe vpon the croſſe. In reſpect of place, for God calleth ſome from their ſhips, and ſome from their ſhops, ſome from the market, and ſome from vnder the hedges. This diuers calling at diuers times and in diuers places, intimates a caueat and a

comfort. A caueat, for ſuch as are called, that they magnifie not themſelues, and vilifie others. A comfort for them that feele not themſelues ſufficiently called, that they reſt in hope God can & wil call, when, where, & whom he will, either at the laſt houre with the theefe vpon the gallowes, or out of oppreſſing Egypt with the Iſraelites, or perſecuting *Paul* breathing out ſlaughter againſt the Saints of God.

The vſes hereof are three.

Firſt, ſeeing we are called of God, we muſt walke worthie of our calling; that as hee which hath called vs, is in himſelfe moſt holy; ſo ſhould we not onely begin well, but continue in holineſſe and righteouſneſſe all the daies of our liues. For to this end hath the grace, goodneſſe, bountifulneſſe of our Lord appeared, *vt abnegata omni impietate*, that denying and renouncing all impiety of life, and impurity of heart, we ſhould liue in this preſent life, ſoberly, iuſtly, godly: Soberly towards our ſelues, iuſtly towards others, godly towards God: becauſe, *ſancta conuerſatio confundit inimicum, ædificat proximum, glorificat Deum.* A holy life, and godly conuerſation, doth confound and ſtop the mouthes of our enemies, doth edifie and build vp our brethren, doth glorifie God.

Secondly, ſeeing we are called of God, not onely generally, but particularly (for euery one that liueth in the Church and Common-

wealth

emo dicat, eo me vocat, quia colui eum: quomo colueſſes ſi catus non fueſ? Auſten de erb. Apoſt.

Sobriè. uſtè. iè. Hæc tria perpeuò meditare aduerbia Pauli. Hæc tria ſunt vitæ regula ſanctæ tuæ.

wealth ought to haue a particular calling to walke in) wee muſt ioyne the practiſe of our particular calling with the practiſe of our generall calling. For it is not ſufficient for a man to be a Chriſtian in the congregation and in common conuerſation, vnleſſe hee ſhew himſelfe ſo in his particular calling. A magiſtrate muſt not onely be a Chriſtian in generall, but a Chriſtian magiſtrate in bearing the ſword. A Miniſter muſt not onely bee a Chriſtian in generall, but he muſt be a Chriſtian Miniſter in feeding the flocke, *verbo prædicationis, fructu orationis, exemplo conuerſationis*, with the word of preaching, with the fruit of prayer, with the example of holy conuerſation. A maſter of a family muſt not onely bee a Chriſtian abroad in common conuerſation, but a Chriſtian in the regiment and gouernment of his particular family. Thus muſt euery man behaue himſelfe in his particular calling. The reaſon is, becauſe the practiſe of our particular calling ſeuered from the generall, is nothing elſe but the practiſe of iniuſtice & prophaneneſſe, and our generall calling without the practiſe of ſome particular, is nothing elſe but the ſhew of godlineſſe without the power thereof.

Thirdly, ſeeing we are called not only inwardly by the holy ſpirit, but outwardly by the holy word; this word muſt bee to vs dearer then thouſands of ſiluer and gold, more 3

precious then the gold of *Ophir*, ſweeter then the hony and the hony combe. For albeit God can onely by the inward motion of his bleſſed ſpirit worke out, make ſure and perfect our ſaluation; yet it pleaſeth him in his eternall wiſedome to vſe the word as the ordinarie means of our vocation and ſaluation. As then, God giueth learning by ſtudie, wiſedome by experience, riches by trauell, and like things by like meanes; ſo he maketh perfect the calling of his Saints by the preaching of the word, which is the power of God to ſaluation, ὀσμὴ ζωῆς εἰς ζωὴν. the ſauor of life vnto life.

Cor. 2. 15.

The ſecond title of honour giuen heere to the Saints is ſanctification, *ſanctified of God the father*. Here may it pleaſe you to obſerue two circumſtances; the one what ſanctification is, the other whence it is. To bee ſanctified, is to bee ſeparated, conſecrated and ſet apart from common vſes, and reſerued to ſacred and holy vſes. Thus in the law, thoſe things were called holy and ſanctified, which were taken from the common vſe of the people, and ſet apart for the vſe and ſeruice of God; as the oyle, ſhewbread, firſt fruits, veſſels of the tabernacle. In this ſenſe the Prieſts were called holy, becauſe they were ſeparate from the common life of men to ſerue in the tabernacle, and offer holy ſacrifices. Thus the people of Iſrael ſeparated from the reſt of the nations, were called by *Moſes* a ſanctified

people

people to the Lord, by *Ieremie* a thing hallowed to the Lord. Now of them that are ſaid to be Saints, there are three ſorts, ſuch as confeſſe and profeſſe Chriſtian religion in word onely, but in workes deny the power thereof. 2.3.

Confitemur rogati profitemur vltrò.

Such as not only confeſſe and profeſſe Chriſtian religion in word, but alſo in a ciuill honeſt life before men expreſſe the ſame. 2

Such as being choſen to true holineſſe, effectually called, iuſtified, regenerated and truly ſanctified, doe leade their liues in holineſſe and righteouſneſſe. The firſt are ſaints neither before God nor the Church. The ſecond are ſaints before the Church but not before God: the third are ſaints before God and the Church. Theſe are ſanctified by a threefold ſanctification. 1. Imputed vnto thē. 2. wrought in them. 3. wrought by them. 3

Zanch. Miſcellan. lib. 3. cap. 1. tract. de ſanctis.

Imputed ſanctification is when God imputeth to vs the ſanctification of Chriſt, who is made to vs wiſedome, righteouſneſſe, ſanctification and redemption: by this wee are ſaid to be ſanctified, when the vertue of Chriſts paſſion, the fruit of his death, the power of his reſurrection is applied to vs, and Chriſts ſanctification made ours by imputation. Therfore the Apoſtle ſaith, that *Ieſus Chriſt to the end that hee might ſanctifie his people with his owne blood, ſuffered without the gate.* 1

1. Cor. 1. 30.

Heb. 13. 12.

Sanctification wrought within vs, is the inward change of a man iuſtified, whereby 2

the

the image of God is reſtored in him: a change, not a *non eſſe ad eſſe*, from a not being to a being, for the faculties of the ſoule were before: nor, *ab eſſe ad non eſſe*, from a being to a not being, for the faculties of the ſoule remaine ſtill: but *ab eſſe ad eſſe*, from an ill being to a good being; not aboliſhing the will, mind and affections, but rectifying and renuing them. A change of a man iuſtified; for we are iuſtified before we are ſanctified. Iuſtification is, *actus indiuiduus*, ſanctification is, *actus diuiduus*: we are iuſtified at once, we are ſanctified by degrees: we are iuſtified when our ſins are not imputed vnto vs, wee are ſanctified when a cleane heart is created, and a right ſpirit renued in vs. Laſtly by this inward change the image of God conſiſting in righteouſnes and true holineſſe is reſtored within vs.

3 Sanctification wrought by vs is that, whereby wee ſanctifie and make holy the outward works and actions of our life. This the Lord requireth, *eſtote ſancti, quia ego ſanctus*. Be yee holy, for I the Lord your God am holy. To this Saint *Paul* exhorteth. *Let vs cleanſe our ſelues from all filthineſſe of the fleſh, and of the ſpirit, and grow vp to full holineſſe in the feare of God.* Of this Saint *Iohn* ſpeaketh, (ſpeaking alſo of that hope which we haue of the glory to come) he which hath this hope ἁγνίζει ἑαυτὸν, ſanctifieth or purifieth himſelfe as hee is pure. The righteouſneſſe of iuſtification is by faith without

Leuit. 11. 14.

2. Cor. 7. 1.

1. Iohn 3. 3.

2911

without workes: the righteouſneſſe of ſanctification is by workes and by faith. Iuſtifying righteouſnes is perfect, but not inherent: ſanctifying righteouſneſſe is imperfect, but inherent. Glorifying righteouſneſſe is perfect and inherent. Neuertheleſſe we muſt confeſſe that all our ſanctification is from the Lord. Sanctified (ſaith the Apoſtle) of God the father.

Albeit, *opera dei ad extra ſunt indiuiſa*, the outward workes of God bee common to the whole trinity, and ſo wee are ſanctified by the Father, Sonne, and holy Ghoſt, yet ſanctification is heere aſcribed to the Father as being the ground and firſt author thereof. For the Sonne ſanctifieth by meriting ſanctification, the holy Ghoſt ſanctifieth by working it, but the Father ſanctifieth both by ſending his Sonne to merit it, and alſo by giuing his holy ſpirit to worke it.

The vſes are two.

Firſt, that ſeeing we are ſanctified, we muſt hereby be ſtirred vp to all holines, righteouſnes, and true ſanctification, that our names and our natures, our calling and our conuerſation may bee correſpondent. If then wee will haue part with Chriſt, wee muſt liue after the example of Chriſt. If we will haue communion with the ſaints on earth, we muſt be ſaints on earth. If we wil haue the company of ſaints in heauen, our conuerſation on earth muſt

Ephes.1.4.

Reuel.21.27.

2 *Vouos homines ouæ vitæ actiones edere oortet.*

be heauenly; partly becauſe we are choſen in Chriſt that wee ſhould bee holy and without blame before him, and partly becauſe the heauenly court receiueth none, but ſuch as are pure, holy, innocent.

Secondly, ſeeing we are ſanctified, we muſt now doe the workes of our calling in a good and godly maner. To this two things are required, holineſſe and conſtancie: holineſſe of the worker, and holineſſe of the worke. Of the worker, partly becauſe the perſon muſt firſt pleaſe God, before the worke of the perſon can pleaſe him: and partly becauſe we can looke for no ſucceſſe and bleſſing vpon our labours vnleſſe we be ſanctified. Holineſſe of the worke, becauſe euen lawfull actions (vnleſſe they be ſanctified) are ſins, as appeareth in one and the ſame action done by the Phariſie & the Publican; the Phariſie praied in the pride of his heart; the Publican in the humility of his mind. To this two things are required, the one, the word of God which giueth direction to eſchew vices, as couetouſneſſe and iniuſtice; and to practiſe vertues, as faith and loue: the other, prayer not onely for the ſupply of graces, but for a bleſſing vpon the labours of our calling. The ſecond thing required in doing the works of our calling in a good manner is conſtancie, a conſtant perſeuering in good duties. For it is no commendation to begin well, vnleſſe we continue

tinue in well doing. *Incaſſum bonum agitur, ſi ante vitæ terminum deſeratur: quia fruſtrà velociter currit, qui priuſquam ad metas venerit, deficit*: In vaine (ſaith *Gregory*) is good done, if a man giue ouer doing good before he die, becauſe hee runneth in vaine ſwiftly which fainteth before he come at the marke. Therefore all impediments and lets laid aſide, wee muſt goe on with courage and conſtancie, paſſing through good report and euil report, through ſhame and rebuke. Libro 1. medi.

The third title of honour giuen here to the ſaints is, that they are reſerued to Ieſus Chriſt. That is (as Saint *Peter* ſaith) *They are kept by the power of God through faith to ſaluation.* Behold here the Apoſtles gradation: God calleth vs, hauing called vs ſanctifieth vs, hauing ſanctified vs, reſerueth vs as a ſpeciall portion, peculiar part, and chiefe treaſure to and for his ſonne Chriſt Ieſus. By this is the promiſe of God the father performed to his ſon: *Aske of me and I will giue thee the heathen for thine inheritance, and the vttermoſt parts of the earth for thy poſſeſſion.* Hence it is that Saint *Paul* ſaith, God hath made all things ſubiect vnder his feet, *and hath appointed him ouer all things to be the head to the Church.* Hence is the glory, honour, dignity of the ſaints and ſeruants of God, that God layeth them vp as a chiefe treaſure in the treaſurie of his Almighty power and watchful prouidence, reſerueth them

1. Pet. 1. 5.

Herba, Spica, Frumentum in ſpica.

Pſal. 2. 8.

Epheſ. 1. 22.

to Ieſus Chriſt the true heire of the world and lord of the Church, and maketh them coheires with him in his euerlaſting kingdome.

The vſes hereof are three.

1 Seeing we are reſerued by God the Father to Ieſus Chriſt, we need not feare the day of death nor the day of iudgement; for in the laſt day it ſhall bee ſaid to euery one reſerued to Ieſus Chriſt; *Hodie mecum eris in Paradiſo.* This day ſhalt thou bee with mee in Paradiſe. And in the laſt day of the world, to them all, *venite benedicti*, come ye bleſſed of my Father, inherit the kingdome prepared for you. Therfore they may now wiſh (with *Paul*) to be diſſolued and to be with Chriſt: ſing (with old *Simeon*,) *Lord now letteſt thou thy ſeruant depart in peace*; and cry out (with the ſaints vnder the Altar) *Come Lord Ieſu, come quickly.* Thou which art our Lord by right of creation, by right of redemption, by right of gubernation, by right of preſeruation; Thou which art *Ieſus our Sauiour*, ſauing vs from the ſlauery of ſinne, the tyranny of Satan, the torments of hell, come in glory, to crowne vs with perfect glory, come quickly, make no long tarying.

2 Secondly, ſeeing wee are reſerued by God the Father to Ieſus Chriſt, we muſt all our life long prepare our ſelues, that we may be fit to bee preſented as pure ſpouſes to our pure bridegrome; this is done partly by betroth-

ing

24111

ing our ſoules to Chriſt by faith, and partly by beautifying them with holy vertues and godly qualities, that hauing our lamps full of oile, we may enter with the bridegroome into the bridechamber, where is *Gaudium ſine fine, ſine metu finis*, Ioy without end, without feare of end.

Thirdly, ſeeing we are reſerued by God the Father to Ieſus Chriſt, wee need not feare the grace of perſeuerance. The reaſons are theſe. 3

Wee are as trees planted by the riuers ſide, whoſe leaues ſhall neuer fade and fall away. 1

Wee are as houſes built on a rocke, which cannot be ouerturned with the violent blaſts of perſecutions, or with the raging flouds of tentations. 2

We are as plants planted into Chriſt Ieſus, which can neuer be pulled out: the reaſon is, becauſe we beare not the root, but the roote beareth vs. 3

Wee are Chriſts ſheepe of his folde, out of whoſe hands all the powers of hell ſhall neuer be able to take vs. 4

Laſtly, God hath put his feare into our hearts that wee ſhall not depart from him. *Talis ac tantus erit timor meus, quem dabo in cor eorum, vt mihi perſeuerenter adhæreant:* Such and ſo great ſhall my feare be, which I will put into their hearts that they ſhall with perſeuerance cleaue vnto me. Therefore ſaith Saint *Auſten, ipſe facit perſeuerare in bono, qui facit* 5 Ier. 32. 40. *Auſten Tom. 7. de bono perſeu. ap. 2.*

facit bonos: qui autem cadunt & pereunt, in predeſtinatorum numero non fuerunt. He maketh them to perſeuere in good, which maketh them good, but they which fall away and periſh were neuer in the number of thoſe that are predeſtinate to eternall life. Thus much of the perſons ſaluted, their vocation, ſanctification, and reſeruation to Ieſus Chriſt.

The forme of ſalutatiõ followeth, wherein the Apoſtle wiſheth & prayeth for three bleſſings. 1. mercy. 2. peace. 3. loue.

Mercy bee vnto you. Mercy in God is not paſſiue but actiue; *non quoad affectum, ſed quoad effectum*, not ſuffering with vs in our wants, but ſuccouring vs in them.

The mercy of God towards his creatures is fourefold: 1. generall. 2. ſpeciall. 3. temporary. 4 ſempiternall.

The generall mercy of God is that, whereby hee ſuccoureth and ſupplieth the wants, needs and neceſſities of all his creatures on earth, as well ſenſible as reaſonable: Hence it is that he cauſeth his ſunne to ſhine as wel vpon the vngodly as the godly; his raine to fall as well vpon the field of the reprobate, as vpon the field of the righteous, that he powreth out his temporall benefits as well vpon the caſtawaies, as thoſe that are effectually called. For there are ſome good things which God giueth aswell to the vngodly as to the godly,

2911

as health, wealth, riches, honour, ſtrength, beautie, comelineſſe of perſonage, wife, children, learning, &c. There are ſome good things which God giueth to the godly and not to the vngodly; as ſauing faith, ſauing grace, a new heart, a right ſpirit, peace of conſcience, eternall life. There are ſome euill things, which God layeth vpon the godly as well as the vngodly, as weakneſſe of bodie, ſickneſſe, ſorrowes, loſſe of friends, famine, ſword, impriſonment: There are ſome euill things which God inflicteth vpō the vngodly, and not vpon the godly; as intolerable horror of conſcience, incurable deſperatiō, vnmeaſurable tormēts in hel. Finally, this general mercy of God feedeth the foules of the heauen, the fiſhes of the ſea, the beaſts of the field. His mercy is ouer all his workes, Pſal. 145.9.

The ſpeciall mercy of God is that which extendeth it ſelfe onely to the elect. This ſaued zealous *Dauid* from the bloody rage of furious *Saul*. This preſerued righteous *Lot* from the vnquenchable burning of *Sodome* and *Gomorrah*. This deliuered holy *Daniel* from the tearing iawes of hungry deuouring Lions, and *Shadrach*, *Meſach* and *Abednago* from the conſuming flames of a fiery furnace. *Si dicas, ſalus mea, intelligo quia dat ſalutem: Si dicas, refugium meum, intelligo quia confugis ad eum:* If thou (ſaith *Auſten*) ſay, The Lord is my health and ſaluation, I vnderſtand thee, be-

2

on 58. Pſalme.

cauſe

cauſe hee giueth thee health and ſaluation. If thou ſay, the Lord is my refuge, I vnderſtand thee, becauſe in all thy miſeries and neceſſities thou flieſt vnto him. If thou ſay the Lord is my ſtrength, I vnderſtand thee, becauſe he giueth thee ſtrength. But if thou ſay, the Lord is my mercy, what is this, but that all that I am, is onely of thy mercy. God looketh vpon the reprobate as an angry iudge, with a cloudie countenance; but hee beholdeth his adopted children in Chriſt Ieſus as a merciſull father, with a gracious louing countenance. This is that bleſſing which the godly man aboue all bleſſings requireth. *Lord lift thou vp the light of thy countenance vpon vs.*

3 The temporary mercy of God is that whereby he ſpareth ſinners, and giueth them a time to repent, that they may be ſaued. Whence it is that when wee would ſlip from God, his mercy catcheth and holdeth vs faſt; When vaine pleaſures allure vs, to ſell God, and bee gone, his mercy will not ſo part with vs; When we are loſt in our ſelues, his mercy findeth vs out. When wee lie long in our ſinnes his mercy raiſeth vs vp: When we come vnto him, his mercy receiueth vs; When wee come not, his mercy draweth vs; When wee repent his mercy pardoneth vs; When wee repent not, his mercy waiteth our repentance. In tentation, his mercy ſtrengtheneth vs: In ſtrong deſpaire, his mercy relieueth vs: From errours

2911

errors his mercy reclaimeth vs: out of troubles his mercy deliuereth vs: In ſorrowes & heauineſſe of hart his mercy comforteth vs; he that asketh obtaineth; he that ſeeketh findeth; he that knocketh, hath the dore of Gods mercy opened vnto him. *Dat veniam peccatori, ſpem iuſtificationis, charitatem in qua omnia bona facias, dabit vitam æternam, & ſocietatem Angelorum.* Gods mercy giueth pardon to thee a ſinner, hope of iuſtification, loue wherein thou maieſt doe all good, and Gods mercy will giue thee eternall life, and the company of holy Angels.

Auſten on the 144. Pſal.

4

The ſempiternall mercy of God is that, which concernes our eternall ſaluation, election, creatiõ, redẽption, glorification. This mercy of God is *ſpecioſa, ſpacioſa, pretioſa.* Beautifull in creating vs after his own image & likenes, bountiful in redeeming vs with the pretious blood of his Son; and pretious in glorifying vs in the kingdome of glory. *Elegit in omnibus, aſſumpſit ex omnibus, amauit præ omnibus.* He choſe vs amongſt all, hee tooke vs out of all, he loued vs aboue all. Hence is it, that the Apoſtle ſaith, the Lord is πλούσιος ἐν ἐλέει, rich in mercy. Rich in mercy, becauſe the treaſury of his mercy is neuer exhauſted, the fountaine neuer dried vp: Rich in mercy becauſe he neuer ceaſeth to communicate the riches of his mercies to vs. Rich in mercy, becauſe hee pardoneth all our ſins vpon our true repentance,

Epheſ. 2. 4.

Maxima, media, minuta.

our great, middle, ſmalleſt ſinnes. Rich in mercy, becauſe hee not onely pardoneth all our ſinnes vpon our true repentance; but giueth vs repentance, and faith to beleeue the remiſſion of our ſinnes. Rich in mercy, becauſe hee giueth vs priuatiue grace to eſcape euils, and poſitiue, enabling vs to do good. Finally, rich in mercy, becauſe he preuenteth vs with mercy before wee ſeeke him, and followeth vs with mercy, when wee haue found him. In a word, the mercy of God ſignifieth three things. Firſt, δύναμιν, *Vim miſerendi*, a power, ability, pronenes of the diuine nature, to ſhew mercy. The ſecond ἐνέργειαν, *actum miſerendi miſerationem*, the very act of ſhewing mercy; euen as a father ſheweth mercy to his children, ſo doth the Lord ſhew mercy to them that feare him. The third ἀπότελεσμα, *effectum & opus miſericordiæ*, the very effects and workes of mercy. *Shew thy maruellous mercies, thou that art the ſauiour of all them that put their truſt in thee. Tantas audis Dei miſericordias?* Doſt thou heare ſo many and ſo great mercies of God, and doſt thou doubt of thy ſafegard in this life, of thy ſaluation in the life to come? *Dicat anima mea, dicat ſecura, tu domine Deus meus, qui dicit animæ meæ, ego ſalus tua.* Let my ſoule (ſaith *Auſten*) ſay boldly, ſecurely, confidently, Thou O Lord art my God, which ſaith vnto my ſoule, I am thy ſaluation. By this it appeareth how great a bleſ-

[b] pſal. 103. 13.

[c] pſal. 17. 7.

ſing

ſing the Apoſtle wiſheth in wiſhing mercy. Mercy be vnto you.

The ſecond bleſſing which the Apoſtle prayeth for is peace: Peace be vnto you. Peace is twofold, the one bad, the other good: the former an appearing peace, the latter true and ſincere peace. Bad peace is threefold: *pax inquinata, pax ſimulata, pax inordinata*: defiled, diſſembled, inordinate peace. Defiled and polluted peace, is when wicked men cõſpire, combine and band themſelues together to doe euill and miſchiefe to the good and godly. In league, either to doe all the miſchiefes, villanies, and outrages they can, hauing reſpect of neither friends nor foes; as robbers, rebels, traitors. *Eſt damonum legio concors*, there is an agreement among the diuels: in *Mary Magdalen*, of ſeuen, in an other of a whole legion. Such a diuelliſh agreement was amongſt thoſe inhumane, barbarous, bloody gunpowder traitors. *Indigni vita, indigni luce fuerunt*, vnworthy of life, vnworthy of the light. *Perierunt ipſi, & eorum pereat memoria*: They haue iuſtly periſhed, and let their memories vtterly periſh with them. Or elſe in league againſt the godly in ſome things, though at warres among themſelues. *Ephraim* againſt *Manaſſeh*, *Manaſſeh* againſt *Ephraim*, both againſt *Iudah*. *Herod* againſt *Pilate*, *Pilate* againſt *Herod*, both againſt Ieſus. The Phariſies againſt ỹ Sadduces, the Sad-

2

Pax { *apparens* / *vera*.

Auſten.

Pſal 9.21.

duces againſt ỹ Phariſies, both againſt Chriſt. The Pelagians againſt the Maniches, the Maniches againſt the Pelagians, both againſt true Catholikes. The Turke againſt the Pope, the Pope againſt the Turke, both againſt the truth: The Prieſts, againſt the Ieſuits, the Ieſuits againſt the Prieſts, both againſt Proteſtants. Theſe are like *Dauids* enemies, *they laid waite for his ſoule, and tooke counſell together againſt him.* Pſal.71.10.

Diſſembled and counterfeit peace, is when men pretend peace and intend miſchiefe. So *Abſolom* prepared a feaſt for his brother *Ammon*, but cauſed him to be murthered in the midſt of the banquet. So *Ioab* ſpake peaceably to *Abner*, but ſlew him with his ſword. So *Iudas* kiſſed *Ieſu*, but betraied him. So the Spaniards in 88. treated of peace, but prepared themſelues to warre. *Ex fraude, fallacijs, mendacijs toti conſtare videntur:* They ſeeme to be compounded of nothing elſe but frauds, deceits, diſſemblings, lyings. 2.Sam.13.28. 2.Sam.3.27. Matth.26.49. *Mel in ore, verba lactis: fel in corde, fraus in factis.*

Inordinate peace is when the greater and better obeyeth the leſſer and inferiour. So *Adam* obeyed *Eue*, when *Eue* ſhould haue obeyed *Adam*. So reaſon obeyeth ſenſe, when ſenſe ſhould alwaies reaſon: ſo grace ſometimes yeeldeth to nature, when nature ſhould alwaies obey grace. Theſe kindes of peace (ſaith our Sauiour) I came not to bring into the world, but a ſword. *Melior eſt talis pugna*

3

qua

quæ proximum facit Deo, quàm illa pax, quæ ſeparat à Deo: Better is that fight and conflict (ſaith *Gregory Nazianzene*) which maketh a man neere to God, then that peace which doth ſeparate a man from God. For *vbi non eſt bellum ibi pax peruerſa*, where this kinde of warre is not, there is peruerſe and inordinate peace.

Good peace is foure fold:
1. With God.
2. With the good Angels.
3. With our ſelues.
4. With men.

With God, when reconciled vnto God, and iuſtified by a true ſauing faith, we haue the fauour of God and fellowſhip in the Goſpell: this is properly called reconciliation wrought and brought to vs by Ieſus Chriſt, who is our peace. *Pacem euangelizauit ijs qui propè, ijs qui procul:* He preached peace to them that are neere, and to them that are a farre off. Being now reconciled to God by Chriſt, we are iuſtified by faith from our former ſinnes: our preſent ſinnes are pardoned, our future for Chriſts ſake ſhall not be imputed.

1
Rom.5.1.
Philip.1.4.
Epheſ.2.17.
A prioribus [illegible] fidem iuſtifica[illegible] præſentia rem[illegible] tuntur, futur[illegible] non imputabi[illegible] tur.

The ſecond good peace is that, which wee haue with the good Angels, who are reconciled vnto vs, becauſe we are reconciled vnto God. And therefore guard vs, ward vs, pitch their tents round about vs, and at the diſſolution of ſoule and bodie carrie and conuey the ſoule to God, to glorie. God vſeth the mini-

2

ſtrie of his good Angels for the good of the elect, not of neceſſitie, not becauſe the Angels haue deſerued ſo great dignitie; but of his meere grace and goodnes, partly for his owne glorie, partly for the good of the Angels, partly for the order of the whole vniuerſall, partly for the greater comfort of the elect, and partly for the conſeruation and augmentation of loue betweene the godly and the good Angels: that as their loue towards vs is ſhewed and increaſed, *multis, magnis, diuturnis officijs & beneficijs*; by many, great, continuall offices and benefits, ſo our loue and reuerence towards them may increaſe daily more and more.

The third good peace is peace with our ſelues. This is three fold. Firſt, when the will and affections renued by grace, and obedient to the minde enlightened by the ſpirit, are at peace. The ſecond, when grace ouercomming our corrupt affections, the minde is quieted and calmed. The third, when the conſcience perſwaded of remiſſion of ſinnes, ceaſeth to accuſe and doth excuſe. There is a conſcience (ſaith *Bernard*) that is good, but not quiet; there is a conſcience ẏ is quiet, but not good; there is a conſcience that is neither quiet, nor good; and there is a conſcience that is both quiet and good. This peace paſſeth all peace, all vnderſtanding, I meane all created vnderſtanding. For, *Quid prodeſt ſi omnes laudent, &*

conſci-

on ex neceſſi-
e, non ex me-
is Angelorũ,
pro ſua gra-
& bonitate.
αξια totius
iuerſi.

uche. de ope-
. creationis,
. 3. cap. 14.

3
1

2

3

. de conſci-
ia, ſect. 2.
. 1784.

conſcientia accuſat? aut poterit obeſſe ſi omnes derogent, & ſola conſcientia defendat? What profit or comfort ſhall it be to thee, if all men applaud thee, and thy owne conſcience accuſe thee? or what ſhall it hurt and grieue thee, if al derogate from thee, and thine owne conſcience defend thee?

Gregor. ſuper Ezech. hom. 9.

The fourth good peace is with men. This is twofold, the one ciuill, the other Chriſtian. Ciuill is when in the outward things of this life men liue quietly and peaceably together: ſuch peace was betweene *Abraham* and *Abimelech*. Such peace was betweene *Dauid* and *Achis*. Such peace was betweene *Ioſua* and the Gibeonites. To this peace the Apoſtle exhorteth: *Follow peace with all men. If it be poſſible, as much as in you lieth haue peace with al mẽ.*

4

Geneſ. 21. 27.

1. Sam. 27. 5. 6.

Ioſua 9. 15.

Rom. 12. 18.

Chriſtian peace is a ſweet harmony, mutual conſent and holy concord, among the ſaints and ſeruants of God. This *Dauid* commendeth. *O quàm bonum & quàm iucundum.* O how good and pleaſant a thing is it for brethren to dwell together in vnity. It is not *bonum & non iucundum*, but *bonum & iucundum*, not onely good, but pleaſant, not only pleaſant but good. There are ſome things which are good but not pleaſant, as *Patience* and *Diſcipline*. Some things are pleaſant, but not good, as carnall pleaſures and curioſity; ſome things are neither good nor pleaſant; as enuie and worldly ſorrowes; and there are ſome things

Bona ſed non iucunda; Iucunda ſed non bona; nec bon. nec iucunda; et bona et iucunda.

2411

things which are both good and pleaſant, as honeſtie and charitie. This peace Chriſt commendeth to his Diſciples: *Be at peace among your ſelues.* To this S. *Peter* exhorteth: *Be yee all of one minde, loue as brethren; be at vnitie among your ſelues.* This peace is ſo neceſſarie and profitable to Chriſtian kingdomes and common-wealths, that without this they can not well continue. For as to euery well ordered kingdome three things neceſſarily concurre and are required; true pietie, honeſt diſcipline, and holy concord: ſo where the laſt of theſe is wanting, the other two can hardly, can neuer bee found. Holy concord then is the ſweeteſt harmonie that euer ſounded, the ſtrongeſt bond that euer vnited politicall bodies together, the chiefeſt prop, piller and preſeruatiue of Common-wealths, *cum alij ſunt pacem recipientes, alij retinentes, alij facientes*; when ſome embrace peace, others retaine it, others make it. The firſt are peaceable, the ſecond patient, the third peace-makers: to procure peace where it is not, and to preſerue it where it is. It is ſomewhat, with clemencie to ſpare and forbeare our inferiours, more with curteſie to entertaine our equals, moſt with humilitie to ſubmit our ſelues to our ſuperiours. It is ſomewhat, not to moleſt others in our deeds; more, not to traduce our neighbour with our tongues, moſt to auoid all occaſions of doing either. It is ſomewhat not to

Pacati.
Patientes.
Pacifici.

publiſh

publiſh the defects and infirmities of others: more, not to extenuate their gifts and good parts; moſt, to grieue at their defects, and be glad of their gifts and graces. Therefore ſacred peace hurteth no man, rendereth not euill for euill, rendereth good for euill. It maketh weake things ſtrong, poore things rich, ſmall things great; *Dulce nomen pacis, res ipſa tum iucunda, tum ſalutaris.* The very name of peace is ſweet and comfortable, the fruit and effect thereof pleaſant and profitable. *Innumeris potior triumphis:* more to be deſired then innumerable triumphs. This bleſſed peace is the language of heauen, the Angels brought it frō heauen. *Glory in the higheſt heauens to God, in earth peace, towards men good wil.* This is the legacy which Chriſt bequeathed to his Diſciples. *Pacē meā do vobis:* My peace I giue vnto you: my peace I leaue with you. This was the vſuall ſalutation of the Iewes *Shenim vhenim: Pax vobis*, Peace be vnto you. This is one of thoſe ſpeciall bleſſings which all the Apoſtles in al their ſalutatiōs pray for. *Grace be with you and peace. Tale bonum*, (ſaith *Auſten*) *eſt bonum pacis, vt in rebus creatis nil gratioſius ſoleat audiri, nil delectabilius concupiſci, nil vtilius poſſideri.* Such & ſo great a good is ȳ good of peace, that among all the things created, nothing is heard of more acceptable, nothing deſired with more delight, nothing poſſeſſed w more profit. Which thing our Sauiour well conſi-

Nemini nocet, non reddit mala pro malis, reddit bona pro malis.

Gloria in excelſis Deo, in terra pax, in homines beneuolentia.

24111

Matth.5.9. dering, pronounceth the peace-makers bleſſed, for they ſhall bee called the children of God. *Si Dei vocantur filij qui pacem faciunt, procul dubio, ſatanæ ſunt filij qui pacem confundunt:* If they bee called the children of God (ſaith *Gregory*) which make peace, doubtleſſe they are the children of the diuell which diſturbe and deſtroy peace. Seeing then that God is the God of peace, Chriſt the prince of peace, the Angels the meſſengers of peace, the Miniſters the preachers of peace, the Magiſtrates defenders of peace; the peace-makers bleſſed, and the children of the God of peace: let vs haue peace amongſt our ſelues, and pray without ceaſing for the continuance of the peace of Ieruſalem, the peace of Great Brittaine. *Let them proſper* (ſurely they ſhall proſper) *that wiſh it, loue it, keepe it.* By this we ſee in ſome ſort, how great a bleſſing the Apoſtle wiſheth in wiſhing peace. *Peace be vnto you.*

The third and laſt bleſſing which the Apoſtle heere prayeth for, is Loue: *Loue bee vnto you.* Loue is threefold, the firſt wherewith God loueth vs: the ſecond wherwith we loue God: the third wherewith we loue one another. In the loue wherewith God loueth vs, three things are implied: *æterna beneuolentia, actualis beneficentia, paterna complacentia.* The firſt is eternal good will, and the eternal good purpoſe of God towards the elect to ſhew mercy on them, doe good vnto them, ſaue

and

and glorifie them: God (ſaith the Apoſtle) hath ſaued and called vs, with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs through Ieſus Chriſt before the world was. The ſecond is actuall beneficence and this either temporary, *ſuſtentando, regendo, conſeruando:* by ſuſtaining, ruling, preſeruing vs: or ſempiternall, *Gloriam dando,* In giuing vs eternall glory. *I haue ſworne by my holineſſe I will not faile Dauid my ſeruant, neither in life nor in death. Magnum eſt loqui dominum, maius iurare:* It is a great thing that the Lord vouchſafeth to ſpeake, a greater that he ſweareth. The third is fatherly approuing, liking, delighting in the elect; that as wee take pleaſure in God to be our father, ſo doth God take pleaſure in vs, to bee his children. *Gaudebo de ipſis, benefaciendo ipſis:* I will delight in them to doe them good. This loue of God towards vs is gratuitall, vnmeaſurable, immutable.

2. Tim. 1.9.

Ier. 32.41.

Gratuitall and free, partly becauſe it floweth onely from his grace and goodneſſe, and partly becauſe he loueth vs, not for his good, but for our good.

Vnmeaſurable, for God ſo loued the world, that he gaue his only begotten Son to ſaue the world: greater loue could not the father ſhew then to ſend his Son out of his owne boſome, greater loue could not the Sonne ſhew then

24111

to die for his enemies.

Immutable and vnconſtant, for whom hee loueth, he loueth to the end, χαρίσματα τοῦ θεοῦ ἀμεταμέλητα: *The gifts of God are without repentance*; as loue, grace, faith, vocation, Iuſtification, ſanctification and the like.

2 The ſecond loue is that wherewith we loue God: the cauſe of this loue is twofold, primary, ſecundary. Primary is God himſelfe, working in vs both the will and the deed, ὑπὲρ τῆς εὐδοκίας, euen of his owne good pleaſure:

ernard. *Cauſa diligendi Deum, Deus eſt; modus ſine modo:* The cauſe that we loue God is God himſelfe, the meaſure without meaſure. Secondary cauſes of our loue towards God are foure. the firſt is becauſe God is in himſelfe the fountaine of all goodneſſe of all good things: *ſummum & ſupremum bonum*, the chiefeſt and the greateſt good. *Inuenito ſi potes aliquid pretioſius Deo, & dabitur tibi:* find out if thou canſt any thing more excellent, goodly, glorious, pretious then God himſelfe, and it ſhall be giuen vnto thee. *Pulchrum cælum, pulchra terra, ſed pulchrior ille qui fecit illa:* Goodly, glorious, beautifull is the heauen, ſo is the earth, but hee is much more goodly and glorious which made them both. The ſecond is becauſe he loueth vs firſt. *Inuenimus eum, ſed non prævenimus:* We ſought him, but hee firſt ſought vs; we found him, but hee firſt found vs; we came vnto him, but hee firſt came vnto

2 *Deus prior in more, poſterior in odio.*

vs;

vs; we loued him, but hee firſt loued vs. The third cauſe is becauſe of the innumerable benefits which hee hath and daily doth powre out vpon vs, *Communia, ſpecialia, ſingularia:* Common to all creatures, ſpeciall to men, ſingular and peculiar to good men. *Totum mundum dedit*, hee hath giuen vs the whole world to be vſed by all. *Vnicum filium dedit*, he hath giuen vs his onely Sonne to be beleeued in by all. *Spiritum ſanctum dedit*, hee hath giuen vs his holy ſpirit to be receiued by all. *Quid maius, quid melius daret?* What ſhould hee giue greater or better? Howbeit we muſt not loue God, onely for temporall good things, for ſuch loue is reprochfull and iniurious to God: The reaſon is; *Propter quod vnum quodque amatur, illud ipſum magis amatur:* If wee loue God for temporall things only, we loue them more then God. For, *ceſſante beneficio, ceſſat amor:* If God ceaſe to be good to vs, wee will ceaſe to loue him. *Mali* (ſaith *Auſten*) *vtuntur Deo, vt fruantur mundo: Boni vtuntur mundo vt fruantur Deo:* The wicked and vngodly vſe God, that they may enioy the world: the good and godly vſe the world, that they may enioy God. The fourth cauſe why we loue God, is, becauſe he hath promiſed and prepared for vs ſuch good, great, glorious things; euen ſuch as neither eye hath ſeene, nor eare heard, nor the tongue of man able to expreſſe. *Totus homo implebitur gaudio:*

3

Vtimur mundo, fruimur Deo.

4

24111

The whole man ſhall bee filled with ioy, and for euer freed from iniquitie, neceſſity, calamity, mortality; enioying ſecure quietneſſe, quiet ioyfulneſſe, ioyfull bleſſednes, bleſſed euerlaſtingneſſe, and euerlaſting happineſſe.

Auſten. *Non de his quæ condidit ſed de ſeipſo:* Not of theſe things which God hath made, but of himſelfe. The maner of our loue towards God is ſet downe by our Sauiour in the Goſpell of S. *Matthew: Thou ſhalt loue the Lord thy God with all thine heart, with all thy ſoule, and with all thy mind. With all thine heart,* that is feruently; *with all thy ſoule,* that is, wiſely; *with all thy mind,* that is, conſtantly. *Peter loued Chriſt* feruently. *Though all men bee offended at thee, yet will I neuer bee offended:* not wiſely: *Maſter pittie thy ſelfe:* not conſtantly: *Non noui hominem:* I know not the man. But after Chriſt had looked backe vpon him hee loued Chriſt feruently, wiſely, conſtantly: For the loue of his heart ſo inflamed his zeale, the knowledge of his ſoule ſo guided it, and the conſtancy of his mind ſo confirmed it, that without feare of the croſſe hee was crucified for his Maſter Chriſt.

Euſeb. lib. 2. cap. 25.

3 The third loue is that, wherewith we loue one another: Albeit I truſt I may ſay as *Paul* wrote to the Theſſalonians: *Concerning brotherly loue I need not ſpeake vnto you, for ye your ſelues are already taught of God to loue one another.* Yet the loue of Chriſt conſtraineth mee

.Theſ.4,9.

to

to entreat you that your loue one towards an other may encreaſe more and more.

This loue is commanded by our Sauiour: *Thou ſhalt loue thy neighbour as thy ſelfe:* not preſcribing the quantity but the quality of our loue; that as we loue our ſelues truly, ſincerely, continually; ſo ſhould wee loue our neighbours truely, ſincerely, continually. Not that we ſhould loue all alike: for as wee muſt doe good to all, but eſpecially to them that are of the houſhold of Faith; ſo muſt we loue all, but ſpecially them that loue God. *Meliori maior affectus, indigentiori, maior effectus tribuendus:* To the better we muſt beare greater affection, to the poorer we muſt yeeld greater releefe: Nor commanding vs to loue none more then our ſelues, for in ſome caſes we are bound to loue another more then our ſelues: as the ſubiect is bound to loue his Soueraigne more then himſelfe, being an excellent inſtrument of much good to the Church and Common-wealth. So the Galathians louing *Paul* more then themſelues, would haue pulled out their eies to haue giuen them to *Paul*, becauſe hee was the trumpet of Gods glory and ſo worthy an inſtrument of Gods grace.

Omnia bona nobis cupimus, quærimus, ſectamur: omnia mala fugimus, cauemus repellimus.

Melius eſt amare quàm amari.

This loue wherewith wee loue one another, our Sauiour commendeth to his Diſciples as a ſure badge, whereby they ſhall be diſtinguiſhed from others, and knowne to bee his Diſciples. *By this ſhall men know that yee are*

24111

are my Diſciples, if ye loue one another. To this Saint *Peter* exhorteth: *Aboue all things haue feruent loue among your ſelues.* To this S. *Iohn* exhorteth: *Let vs not loue in word and tongue, but in deed and in truth.* To this Saint *Paul* exhorteth: *Be yee followers of God, as deare children, and walke in loue.* And in the former Epiſtle to the Corinthians the 13. chapter, reckoning vp diuers excellent gifts, peremptorily auoucheth, that without loue they are all as nothing: where alſo ſetting downe the properties of loue amongſt the reſt, as not the leaſt, ſaith that loue ſuffereth all things: *pro fratribus*, enduring any coſt, labour, trauell for their good; *propter fratres*, bearing all croſſes, afflictions, perſecutions for their ſakes: *à fratribus*, ſuffering wrongs, and putting vp iniuries at their hands.

The reaſons why we ſhould loue one another are chiefly theſe:

1 Becauſe there is nothing more naturall, then that man ſhould loue man.

2 Man cannot liue alone without man. *Homo homini Deus.*

3 Man is the moſt excellent creature of God vnder the heauens.

4 God loueth all his creatures, eſpecially man, moſt eſpecially good men.

5 God commandeth vs to loue one another: whoſe commandement not to obey, *Nefas eſt*, It is a wicked rebellious thing.

All

All godly men are members of the ſame myſticall body. 6

Theſe haue all one Lord, one Faith, one Hope, one Baptiſme, one Saluation, and ſhall haue all one glory in heauen, eſſential, though not accidentall. Hee is then vnworthy the name of a man which with *Tymon* hateth man. He is vnworthie the name of a Chriſtian which with *Iulian* perſecuteth a Chriſtian: What perſwaſion more effectuall can I vſe, then that of the Apoſtle? What example more excellent can you follow then that of our Sauiour? Colloſſians the third chapter, the twelfth and thirteenth verſes: *vt ſancti, electi, dilecti:* As the ſaints of God, elect of God, beloued of God; if you haue any part in theſe graces, *election, ſanctification, and the loue of God, Put on the bowels of mercy, kindneſſe, humbleneſſe of mind, meekenes, long ſuffering, forbearing one another, and forgiuing one another, euen as Chriſt freely and bountifully forgaue you, euen ſo doe yee.* 7

Laſtly, the Apoſtle wiſheth an encreaſe of loue, *Loue bee multiplyed vnto you.* Becauſe loue is the fulfilling of the law, the badge of Chriſt his Diſciples, the bond of perfection, the bond of the Church, the bond of the common-wealth, the bond of all good ſocieties: it ioyneth God vnto man, man vnto God, and man to man. It enuieth not, diſdaineth not, ſeeketh not her owne, thinketh not euill, but

ſuffereth long, ſuffereth all things, endureth all things, couereth the multitude of ſinnes and offences: *non expiando, non veniam promerendo, ſed fraternè condonando; non vindicando, non diffamando:* Not by purging or ſatisfying for ſinnes, not by deſeruing pardon, and binding God to forgiue ſinnes, but by brotherly forgiuing treſpaſſes, not reuenging our ſelues, not defaming others. *Per amorem Dei, amor proximi gignitur; per amorem proximi, amor Dei nutritur.* By louing of God our loue towards our neighbour is bred in vs, by louing our neighbour, our loue to-towards God is nouriſhed in vs. *Qui proximum amare negligit, Deum diligere neſcit.* Hee that neglecteth to loue his neighbour, doth not yet know how to loue God: For, * *charitas eſt motus animi ad fruendum Deo propter ipſum, & ſe atque proximo propter Deum.*

I conclude with the bleſſed prayer of the bleſſed Apoſtle: *Mercie, peace and loue bee vnto you:* Mercy from God the Father, the Father of mercies; Peace from God the Son the Prince of peace; Loue from God the holy Ghoſt, the loue of the Father and the Sonne. Mercy the fountaine of ſaluation, Peace the fruit of mercie, Loue the fruit of peace. Mercy vnto you releaſing your ſinnes; Peace vnto you quieting your conſciences; Loue vnto you, ioyning you vnto God, and one vnto another. Now theve-

ry

*diligi nõ poteſt
eus ſine proxi-
o: nec proxi-
us ſine Deo.
Auguſtin. de
uitat. Dei.
b. 14. cap. 7.

ry God of Mercy, Peace and Loue, giue you mercy, peace and loue. To whom bee aſcribed all glory, honour, power, wiſedome, might and maieſty, now and for euer more. Amen.

FINIS.